
ISAIAH 36-47

Lesson 26, Old Testament, Adult Religion Class, Tuesday, 6 March 2012

Study Guide

Prepared by David A. LeFevre

INTRODUCTION

After the many declarations of judgment and woe upon Israel, Judah, and their neighbors in the opening chapters of Isaiah, these chapters mark an important transition. First, there are four chapters of historical narration—very different than the poetic imagery of the first 35 chapters. That is followed by renewed poetry but this time with a theme of redemption instead of judgment. It's not that there aren't messages of redemption in the first 35 chapters or messages of judgment in the later ones; rather, the overall message shifts, as Isaiah offers reassurance and support to the Lord's covenant

people who have strayed but are given the chance to return, repent, and renew.

In today's chapters, Isaiah and the Lord warn us to flee the sins of 'Babylon,' which include trusting in false gods and in other worldly things. They counsel ancient Israel and us to come to the Lord, partake of his salvation, and enjoy his great and eternal blessings. He is the great God of the universe, the only power we can ultimately trust. We must worship him, bow the knee and confess our devotion to him, making ourselves his slaves—that he might give us all that he has.

OUTLINE

Isaiah can be broken into eight sections:

1. Judgment on Judah and Jerusalem (1-12)
2. Judgment on Other Nations (13-23)
3. Redemption of Israel (24-27)
4. Trust in God, Not Nations (28-35)
5. Historical Recitation (36-39)
6. The Return from Captivity (40-47)
7. The Suffering Servant (48-55)
8. Future Blessings (56-66)

This is an outline for chapters 36-48:

1. Historical Recitation (36-39)
 - a. Sennacherib's threat (36-37)
 - b. Hezekiah's illness (38)
 - c. Babylonian emissaries (39)
2. Israel Delivered and Redeemed (40-48)
 - a. A message of comfort (40)
 - b. Israel as Servant (41:1-20)
 - c. The commitment wanted by the Lord (41:21 - 42:17)
 - d. The blind people (42:18 - 43:21)
 - e. The servant who made the Lord serve (43:22 - 44:23)
 - f. The anointed who restores Jerusalem (44:24 - 45:25)
 - g. Babylon's gods fall (46)
 - h. Babylon falls (47)

HISTORICAL RECITATION (36-39)

INTRODUCTION

These chapters are composed very differently than the ones before and after. Most of Isaiah is in fine Hebrew poetry, but this section is all prose—a historical narrative that is nearly a copy of 2 Kings 18:13 – 20:19, though with some interesting differences, especially the song of Hezekiah in 38:9-22. These chapters serve as a bridge between the first half of Isaiah, with its calls to repentance and ‘burdens’ on the nations, and the second half, which is forward-looking, eschatological, and full of praise for the Messiah as servant. The powers in the latter half are Babylon and Persia—future kingdoms in Isaiah’s day but prophetically real to him. The middle chapters’ role as bridge is enhanced by understanding that 36-38 are illustrative of someone who heeds Isaiah’s call to trust in the Lord, and 39 prefigures and introduces the power of Babylon and its impact on future Israel, both literally and metaphorically.

Because much of this material was already covered in 2 Kings, these notes will summarize areas that are similar will just focus on items that are unique to Isaiah’s account.

SENNACHERIB’S THREAT (36-37)

SENNACHERIB’S INVASION (36:1-21)

Summary: Sennacherib, the king of Assyria, attacked Judah in 701 B.C., in an attempt to fully assert his authority over Hezekiah who had determined to rebel against his status as tribute. Sennacherib’s men, led by Rabshakeh, came to the walls to try and persuade the people to surrender, but they stood by their king.

HEZEKIAH SEEKS ISAIAH’S AND THE LORD’S COUNSEL (36:22 – 37:20)

In humility, Hezekiah sought the blessing of the Lord by calling on his prophet Isaiah and by praying in the temple, pouring out his problems to the Lord.

ISAIAH’S RESPONSE FROM THE LORD (37:21-38)

Isaiah promised deliverance from the Assyrians, counseling Hezekiah not to fear. He also prophesied that the king of Assyria would return to his own land and be killed.

HEZEKIAH’S ILLNESS (38)

HEZEKIAH’S SICKNESS AND RECOVERY (38:1-8)

Hezekiah fell ill and was near death. Isaiah came and told him to prepare to die. Hezekiah prayed in great humility for his own life, and the Lord told Isaiah to return and tell him he would recover and live fifteen more years.

HEZEKIAH’S PSALM (38:9-22)

38:9 *The writing of Hezekiah.* These verses are unique to Isaiah’s account of these events. Written as a psalm, Hezekiah first lamented his pending demise, using powerful metaphors to describe his sadness and mourning. Then in verse 17, the psalm turns, as he received a promise of healing and extension of life, and his voice is raised in humble praise and thanksgiving, along with promises to teach the truth to others.

38:10 *I am deprived of the residue of my years.* When Hezekiah fell ill, Isaiah came and told him he was going to die. These words perhaps echo some of those said in his prayer as he turned to the Lord, overcome with sadness at his sudden and unexpected upcoming death.

38:14 *mine eyes fail with looking upward.* Either from the exhaustion of his continued petition or overcome by sadness, Hezekiah can no more gaze heavenward as he prays.

38:16 *wilt thou recover me, and make me to live.* The plea for recovery came after a deep realization of his own helplessness to change his state or condition; he had nothing left but to take his problem to God.

38:17 *in love to my soul*. With this phrase, the tone of the psalm completely changes to one of amazement and joy. The humility doesn't change but the result surprises and amazes him—now he will live, and it is only because of an unfathomable love that the Lord has for him individually.

38:17 *delivered it from the pit of corruption*. Something we don't get from the other accounts of Hezekiah's illness and recovery is the sense that not only was he blessed physically with restored health, but that his sins were also forgiven. He felt as if he was pulled as if from a deep, dark pit, unable to escape on his own but miraculously delivered by the power of God.

38:17 *for thou has cast all my sins behind thy back*. Hezekiah's sin were not only forgiven by the Lord but were put away so that the Lord could not see them anymore (symbolically represented as being out of sight behind him). The forgiveness is complete and unalterable as together the Lord and the king move forward, leaving the sins behind them both.

38:19 *The living, the living, he shall praise thee*. Someone who is 'dead' to the truths and power of the Atonement would not be able to praise God in the same way as someone who has experienced the miraculous power of redemption. Though Gethsemane and Calvary, we become 'alive' and acutely aware of our complete dependence on the Lord for everything we have and are. Then we are ready to truly praise him.

38:19 *make known thy truth*. Once the full power of the Atonement is experience, a parent cannot withhold sharing it with children who are loved. We

naturally reach out to our families, just as Lehi did in his dream of the tree of life, desiring that they, too, experience the same incredible joy that we have.

38:20 *therefore we will sing my songs*. Once justified and sanctified, songs of praise naturally pour from our souls, especially as we spend time "in the house of the Lord."

BABYLONIAN EMMISARIES (39)

After Hezekiah's recovery, he was visited by emissaries of the kingdom of Babylon. Like Hezekiah, Babylon was under Assyrian rule, but unlike Judah, they remained an immensely influential culture. Wanting to impress his visitors, the king proudly showed them the fortifications that had survived Assyria's attack and the wealth that he was able to generate to support the workings of his kingdom. After they left, Isaiah came to the king and prophesied that all the things the Babylonians had seen would be carried away by them one day. Hezekiah understood it wouldn't be in his day and was grateful for that, but the prophecy did come true just over a hundred years later.

Like Hezekiah (and Alma), when have you felt to "sing the song of redeeming love"? "Can ye feel so now?" (Alma 5:26; see also Mosiah 15:30 and Isaiah 52:8-10).

ISRAEL DELIVERED AND REDEEMED (40-48)

INTRODUCTION

With chapter 40, Isaiah turns back to the poetry of his earlier chapters, but the major theme takes a different emphasis as he looks forward to encounters with Babylon and Persia and ultimately to the Second Coming and Millennium. This begins

the section seen by many scholars as a second Isaiah ("Deutero-Isaiah"). The reasons for this were summarized well by Kent Jackson (pulled from his longer essay in Jackson, 80-85):

1. Isaiah's name is not mentioned after chapter 39, nor are there other biographical clues about the author.

2. The perspective is in Isaiah's future, discussing things that happened long after he died.
3. The theology shifts from a predominant theme of judgment to one of reconciliation.
4. The literary style changes.

Latter-day Saints have a different perspective on the authorship of these chapters due to several factors, rebutting each of the above concerns along these lines:

1. The fact that his name or life details are not mentioned does not negate his authorship. The most ancient texts and commentaries all attribute these chapters to Isaiah, including the Greek Septuagint (circa 300 B.C.) and the Dead Sea Scrolls (200 B.C. to A.D. 100).
2. This factor comes from a belief that prophets do not see into the future, which is contrary to LDS doctrine and experience. We have no trouble believing that Isaiah could have known Cyrus by name, written about the destruction of Jerusalem before it happened, etc.
3. Yes, there is a shift, and an appropriate one. Judgment followed by reconciliation is a typical prophetic pattern.
4. Stylistic differences do not discount authorship. There are many kinds of Hebrew poetry, and a person's abilities and writing style changes over time.

More importantly, chapters from this section of Isaiah are quoted in the Book of Mormon, both from the brass plates, which were written no more than 75 years after Isaiah died, and by the Lord, who attributed the words to Isaiah. This witness is the most convincing evidence of Isaiah's authorship of these chapters. (We do note that nothing from the so-called 'Third Isaiah' (chapters 56-66) is quoted in the Book of Mormon. This doesn't mean this section *wasn't* written by Isaiah, but it does provide an interesting data point regarding the authorship of these last chapters.)

A MESSAGE OF COMFORT (40)

40:1-8 – MESSAGE OF COMFORT TO JERUSALEM

40:1 **Comfort ye.** Also translated 'console.' This message is presumably to Isaiah, a commandment to comfort the people now that he has spent 39 chapters telling them of coming judgments.

40:2 **warfare.** Should say 'hard service.' The slavery, in which they found themselves after the war, is about to end.

40:2 **double for all her sins.** Paid the full price, per Exodus 22:4, 7, 9.

40:3 **crieth in the wilderness.** The punctuation on this verse obscures the poetry/parallelism. The voice isn't crying *from* the wilderness but *to* the wilderness. It should be:

The voice of him that crieth:
 In the wilderness, prepare ye the way
 of the LORD;
 Make straight in the desert a highway
 for our God.

A herald went before the king to clear the path of obstructions, mend bridges, and otherwise make it easy for the king to get through (see verse 4). Such heralds include John the Baptist, Joseph Smith, Elijah, and Elias. Interestingly, one non-LDS commentary agrees, stating that this speaks of John the Baptist *and* "the future forerunner who is to be like Elijah preparing for Christ's Second Coming" (MacArthur, 805).

40:5 **all flesh shall see it together.** In a clear reference to the Second Coming—which shows that the preceding verses must apply to more than just John the Baptist—Isaiah declares that everyone will see "the glory of the Lord" together or alike. Compare to D&C 101:23.

40:6 **What shall I cry?** Once the "glory of the Lord" is revealed, the herald delivers his message. Just as grass and flowers quickly dry up in the desert wind, so will the Lord's Spirit, as judgments, cause man to wither away and die. Man's power and glory are temporary. Peter (1 Peter 1:24-25) and James (James 1:10-11) both used this same concept.

40:9-11 – THE LORD COMES LIKE A SHEPHERD

40:9 **O Zion...O Jerusalem.** Both of these are commanded to get to the high mountain where they can lift up their voices in prayer. With that preparation completed, they call out, “Behold your God!”

40:11 **like a shepherd.** Both Old and New Testament language echoes this symbol. The shepherd provides care for his flock (Psalm 23), tenderly carrying and leading them. Jesus is the Good Shepherd (John 10).

40:12-25 – WHO IS LIKE UNTO THE LORD?

The Lord’s power is contrasted to man’s in a series of ten rhetorical questions and statements about God.

40:12 **measured the waters.** 1QIsa^a (Great Isaiah scroll) adds “of the sea” here, which makes more sense that just measuring waters. It also compares with the next three phrases: measured the heavens with his hand, calculated the dust of the earth, and weighed the mountains and hills in a scale or balance.

40:16 **Lebanon is not sufficient.** As in ‘the trees of.’ Idol worshippers burned wood and animals on their altars, many believing that is even how the gods got their strength. Isaiah is teaching that no quantity of such offerings is sufficient to feed God, because of his immense power. This is a powerful statement of the grace of God and the powerlessness of our works (as King Benjamin said in Mosiah 2:20-21).

40:20 **a tree that will not rot.** Even a poor man could have his idol to worship, it would just be made of wood instead of fine metal.

40:20 **that shall not be moved.** Idols were either very heavy or were bolted down so they wouldn’t fall or get bumped over, showing their powerlessness.

40:21 **Have ye not known?** This verse parallels verse 28 in the next section, both acting as a reminder that the hearers already have been taught this about God.

40:22 **circle of the earth.** The Lord in his celestial abode looks down upon the Earth and it appears like a small circle from his perspective.

40:26-31 – THE LORD SUSTAINS HIS PEOPLE

40:28 **Hast thou not known?** Matches verse 21, though 28 is singular (only one person is addressed).

40:31 **renew their strength.** This verse shows that ‘waiting’ is an active verb, not passive. We renew our strength by exercising faith, taking action, and moving forward even though the Lord is not yet here. In the last days, we must be engaged in his work while we anticipate his coming. This is one of the reasons we don’t know the day of his coming—so we don’t quit working and trying and serving.

40:31 **run, and not be weary.** This familiar phrase is the basis for a similar verse in the Word of Wisdom (D&C 89:20) and figures in temple blessings.

How have you felt the sustaining power of the Lord in your life, related to your physical, mental, emotional, or spiritual health?

ISRAEL AS SERVANT (41:1-20)

Now that we have been reminded of the power of the Lord, we are also reminded of our position under him—we are his slaves through our covenant, bound to do his will. But with that potentially humiliating status actually comes great blessings.

41:1-20 and 41:21-42:17 actually form two sections of a parallel structure; the message is given once, then given again using different language, but it’s the same message—the covenant people are to trust in God.

41:1 **renew their strength.** The covenant people were already promised this (40:31). Now the Lord invites the rest of the world to attempt it on their own, like Elijah inviting the priests of Ba'al to bring down fire from heaven.

41:1 **come near together to judgment.** The king is holding court to hear the peoples' case.

41:2 **the righteous man from the east.** Scholars both in and out of the Church debate the identity of this man. Some say it is Christ, some a king closer to Isaiah's time, like Cyrus. Others say it is a yet-unknown future leader. I agree with the Parrys (*Understanding Isaiah*, 352)—it is likely both the first two, another example of multiple fulfillment of Isaiah's words.

41:4 **the first, and the last.** *ri'shon* and *'acharon*, meaning from the beginning to the end. Isaiah uses it three times (also 44:6; 48:12). Later in Revelation, John will use this phrase also three times (interestingly only at the beginning and end of the book: Revelation 1:11, 17; 22:13), often adding to it the Greek letters alpha and omega, which are the first and last letters in that alphabet. No other Biblical writer uses this for God, nor is it used that way in the Book of Mormon except in an Isaiah quotation. But in the Doctrine and Covenants, it shows up one other time, D&C 110:4.

41:4 **I am he.** Notice *am* is in italics. The verb *to be* is *hayah* in Hebrew. It is used hundreds of times in many contexts, but rarely with the pronoun *I*. This harkens back to Exodus 3:14 where the Lord tells Moses his name is *'hayah 'asher 'hayah*, "I am that I am." That is not what it says here, though some believe that is exactly what is implied. Here (and in most passages) it says literally "I he." The verb is implied.

41:5 **isles saw it, and feared.** The reaction of the world to the coming of the righteous man is portrayed. They attempt to bolster each other, and in verse 7 make new idols and fasten them securely, hoping these will do the trick.

41:8 **thou, Israel, art my servant.** In contrast to the world's reaction, Israel is the servant of the Lord. *Servant* is *'ebed*, really meaning "slave." You see the name in Jeremiah 38 in Ebedmelech, which means

slave of the king. Paul picks up on this language extensively in his writings, calling himself a *servant* [slave] of *Jesus Christ* (e.g., 1 Corinthians 1:1), and teaching us that we become first servants to God, and then through our faithful service, heirs of all that he has (Galatians 4:1-7).

41:10 **Fear thou not, for I am with thee.** Not only are these great promises, but they are the basis for the marvelous hymn, "How Firm a Foundation," (*Hymns*, No. 66).

41:14 **thou worm Jacob.** We don't think calling someone a worm is very nice, but here it is merely an adjective for humble—it's a compliment!

41:14 **thy redeemer.** A redeemer in ancient Israel is a close relative that pays to get another relative out of bondage or debt. Because we sin, we become Satan's slaves, in bondage to him. Jesus redeems us or pays the price for our sins. This frees us from Satan's grasp and in exchange, we become Jesus' slaves. See verse 8 above.

41:15 **make thee a new sharp threshing instrument.** Israel participates in the great gathering, the missionary work of the last days. A threshing tool that can work on hills and mountains is a miraculous one.

41:17 **I the Lord will hear them.** The Lord will work miracles to bless his people, including water where it wasn't before, and seven trees growing in the desert where they would normally die. These are signs to the people that God's hand is in all of this.

THE COMMITMENT WANTED BY THE LORD (41:21 - 42:17)

41:21-29 GRAVEN IMAGES ARE CONFUSION

41:21 **Produce your cause.** In verses 21-24 God challenges the idols to do something—anything—to show their power. But they cannot even tell about the past, much less the future, because they are dumb idols.

41:25 **one from the north.** This speaks of Cyrus, the future king of Persia, but also of the Second Coming (because a God would come out of the north).

41:25 **treadeth clay**. The potter puts the hard clay on the ground, mixes it with water and straw, and mashes it with his feet to create clay that can be used for pottery. So will Cyrus easily march through the lands and claim victory.

41:29 **their molten images are wind and confusion**. The summary of the castigation against idols is that they are like the wind (without substance) and confusing because they don't do anything a person can even react to.

42:1-9 – JESUS CHRIST'S MISSION AND MINISTRY

Though not as obviously Messianic as some other chapters in Isaiah (Victor Ludlow, for example, thinks these verses more likely apply to the house of Israel as a whole; see Ludlow, 353), these verses are the first of four 'servant songs.' Matthew thought at least the first four verses were fulfilled in Jesus (Matthew 12:17-21). Three other passages Isaiah are also Servant Songs about the Messiah (49:1-7; 50:4-9; 52:13-53:12).

42:1 **I have put my spirit upon him**. See Matthew 3:16.

42:3 **a smoking flax**. "Flax" is better translated 'wick,' as in a lamp about to go out. This and the bruised reed phrase show his gentleness and tender care for the weakest of Saints.

42:6 **will hold thine hand**. The individual care is demonstrated in this marvelous image of the Lord holding each person's hand, similar to the individual attention in 3 Nephi 11:15.

42:9 **before they spring forth I tell you**. Compare Amos 3:7.

HYMN TO JEHOVAH THE REDEEMER (42:10-17)

These verses are another great hymn of Isaiah, given as a commandment that we should all sing (42:10).

42:10 **a new song**. This phrase is mentioned nine other times in the scriptures (Psalms 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Revelation 5:9; 14:3; D&C 84:93). Those with musical skills should start composing!

42:11 **Kedar**. The second son of Ishmael, typically nomadic, living in tents, but here inhabiting villages in the northwest or Arabia.

42:11 **the inhabitants of the rock**. The "rock" is the Hebrew word for 'split' or 'cleft'; they live in the opening in the rock, safely protected on all sides—a marvelous image if Christ himself is the rock.

42:14 **I will destroy and devour at once**. Better translated (to match the preceding phrase about a woman in labor): 'I will gasp and pant at the same time.' This comes after a long period of waiting and patience—the time preceding the Second Coming. Once it is time, there is no stopping the Lord's might.

42:16 **I will bring the blind**. The imagery of blessing the blind and the deaf prefigures Jesus' earthly mission, where healing the blind and the deaf became direct symbols of his divine calling. It also speaks metaphorically to each of us who are blind and deaf to God's message, who can be healed by the Lord and made to see and hear the truth.

Sometime in your life, have you felt like a blind or deaf person when it comes to the gospel? Have you helped others who might have been in that situation for a time?

THE BLIND PEOPLE (42:18 – 43:21)

THE SERVANT TO THE BLIND (42:18-25)

This passage was either so corrupted or confused that Joseph Smith made more changes in this chapter than any other in the prophets, except Isaiah 29. Some of the verses are in the appendix, but not all, so they are listed below.

42:19 **For I will send my servant unto you, who ~~is~~ are blind, ~~but my servant?~~ or deaf, as my Yea, a**

messenger ~~that I sent? who is~~ to open the eyes of the blind and unstop the ears of the deaf. as ~~he that is~~ And they shall be made perfect, and blind as notwithstanding their blindness, if they will hearken unto the messenger, the LORD's servant?.

42:20 Thou art a people seeing many things, but thou observest not; opening the ears to hear, but he ~~heareth~~ thou hearest not.

42:21 The LORD is not well pleased with such a people, but for his righteousness' sake, he will magnify the law, and make it honourable.

42:22 ~~But this is~~ Thou art a people robbed and spoiled; ~~they are~~ thine enemies, all of them, have snared thee in holes, and they ~~are~~ have hid thee in prison houses: they ~~are~~ have taken thee for a prey, and none delivereth; for a spoil, and none saith, Restore.

42:23 Who among you them will give ear to this unto thee, ~~who will~~ or hearken and hear thee for the time to come?

42:24 And who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

42:25 Therefore he hath poured upon ~~him~~ them the fury of his anger, and the strength of battle: and ~~he hath~~ they have set ~~him~~ them on fire round about, yet ~~he~~ they knew not; and it burned ~~him~~ them, yet ~~he~~ they laid it not to heart.

When the context of this chapter is considered in the life of Joseph Smith, what strikes me about this passage is how it seems to speak to the troubles in Missouri that were just about to erupt on the Saints, just weeks after the Prophet made these inspired changes. The servant in Isaiah mostly certainly is Christ, but in a latter-day interpretation, it could easily be Joseph Smith.

PROPHECY OF REDEMPTION (43:1-7)

Victor Ludlow (370-371) notes that most of this chapter is in a chiasmic structure, as shown by the verse numbers here:

- 1 The Lord called to Israel
- 2 Protection given from water and fire
- 3a Titles of God
- 3b-4 Israel was ransomed
- 5-7 Gathering of Israel
- 8-9 Let all nations produce witnesses
- 10a Israel is God's witnesses
- 10b No other God for Israel
- 11 No other Savior
- 12a No strange god

- 12b Israel is God's witnesses
- 13a Everything testifies of God
- 13b None can stop God's work
- 14 Israel will be freed
- 15 Titles of God
- 16-17 Water and fire are powerless before God
- 18-21 The Lord blesses his chosen people

43:1 ***I have called thee by thy name.*** "Jacob" ('supplanter') is renamed by God to "Israel" ('God prevails'). He called Israel by that new name as a reminder of God's victory and power to redeem, and to tell us that we become new people through his redemption. This reminder, using the two names, is given seventeen times in Isaiah 40-49.

43:3 ***I am the Lord thy God.*** Three times in the coming verses, God is given four names in a row (the other references are 43:15 and 44:6). Here they are:

- The Lord (*Yahweh*)
- Thy God (*Elohim*)
- The Holy One of Israel (the one set apart, the 'temple' one)
- Thy Savior (deliverer)

43:5-6 ***east/west/north/south/far/ends of the earth.*** The gathering of Israel will be from every place in the earth. Indeed, in modern Israel, the three million citizens have come from every continent (except Antarctica!) and every direction. Likewise, the spread of the Church throughout the world fulfills this, making the gathering a universal event.

43:7 ***called by my name.*** To be called by the name of God is to make covenants with him.

43:7 ***I have created him for my glory.*** Compare Moses 1:39, where man is God's work and glory.

WE WITNESS THAT JEHOVAH IS GOD (43:8-13)

43:10 ***Ye are my witnesses.*** The real meaning of being the chosen people is that they are chosen to work in God's behalf. See also verse 12.

11 ***beside me there is no savior.*** See D&C 76:1.

13 ***who shall let it.*** Better translated, 'who shall reverse it.' No one can undo what the Lord does.

JEHOVAH PROVIDES WATER FOR US (43:14-21)

43:14 **all their nobles...in the ships.** This verse is poorly translated in the KJV. It is better: "...For your sake I send to Babylon, and I break down all the bars of city gates, and the shouting of the Chaldeans will become lamentations" (Parry, *Harmonizing*, 174).

43:15 **I am the Lord.** Four more names of God are highlighted:

- The Lord (*Yahweh*)
- Your Holy One (set apart)
- The creator of Israel
- Your King

The last two are only mentioned in this verse in Isaiah as names for deity. See also 43:3 and 44:6.

43:17 **quenched as tow.** See the footnote; this refers to the wick of a lamp being extinguished.

43:19 **I will do a new thing.** 'Forget all that I have done for you before,' including the great miracles of the Exodus and much, much more; 'now I will do something you have never seen before.'

43:19 **rivers in the desert.** Better translated as 'paths in the desert' (from 1QIsa^a). This makes the phrase parallel with the one before it, "way in the wilderness."

THE SERVANT WHO MADE THE LORD SERVE (43:22 - 44:23)

ISRAEL HAS FORGOTTEN THE LORD (43:22-28)

In these verses, the Lord shifted gears and took on a judgment context. This and 50:1-13 are the only judgment scenes in this section of the text.

43:24 **thou hast made me to serve with thy sins.** God bears the full burden of our sins. This theme becomes more developed in Isaiah 53.

43:25 **he that blotteth out thy transgression.** "Blotteth" is Hebrew *machah*, meaning to 'wipe out,' 'obliterate,' or 'exterminate.' It's not just sopping up a little mess, but making them exist no more. See D&C 58:42.

ISRAEL RECEIVES A MULTITUDE OF BLESSINGS IN THE LAST DAYS (44:1-8)

Chapter 44 is another chiasm (Ludlow, 376):

- 1-5 The Lord will bless Israel
- 6-8 There is no other Redeemer
- 9-20 Idols are the foolish work of man
- 21-23 The Lord will redeem Israel
- 24-28 The Lord will protect and bless Israel

44:1 **Yet now hear.** Echoes the words of the *Shema* (Deuteronomy 6:4-9), a section of scripture that many Jews recite nearly every day of their lives: *Shema, Israel, Adonai Eloheynu, Adonai echad* ("Hear, O Israel, the Lord our God is one God"), the first words included in every *mezuzah*.

44:2 **Jesurun.** Hebrew *Yeshurun*, meaning 'upright one' or 'righteous.'

44:3 **water/floods/spirit/blessing.** These parallel phrases show the great blessing of God to all of us. Not just a little water, but floods; not just his Spirit, but blessings for generations.

44:4 **grass/willows.** Plants that respond quickly and abundantly to water.

44:5 **subscribe with his hand.** Or, 'write upon his hand.' Slaves were sometimes branded on their hands (see Revelation 13:16) to show to whom they belonged. Here, people freely and happily write on their hands the name of Yahweh, to show they are his slave.

44:6 **the Lord.** Four more names of God (see 43:3, 15):

- The Lord (*Yahweh*)
- The King of Israel
- His Redeemer (*go'el*, a legal term for one who frees another from bondage or slavery)
- The Lord of Hosts (*Yahweh tsaba'ot*); see D&C 87:4; 88:2; 95:3; 98:2.

44:8 **there is no God.** Should be 'there is no Rock.' See Helaman 5:12.

THE FOOLISHNESS OF IDOLATRY (44:9-20)

44:9 **They that make a graven image.** This section shows that idol worship offers no blessings and is a foolish undertaking.

44:14 **He heweth him down cedars.** With the same tree, a man makes a fire to cook his food and warm himself, then makes a god out of what is left, and falls down and worships it. How can a piece of wood bless his life?

44:20 **Is there not a lie in my right hand?** The idol worshipper makes promises and covenants using his right hand, but cannot see that they are all pointless because he is worshipping a dead god, a lifeless image that can no more bless him than a pile of ashes left after a fire.

THE LORD HAS REDEEMED ISRAEL (44:21-23)

44:21 **thou art my servant.** Two times in a row the Lord reminds his people that they are his slaves. Why? Because he formed them and has never forgotten them.

44:22 **I have blotted out.** Jacob/Israel is again reminded that God wipes out ('obliterates') his sins.

THE ANOINTED WHO RESTORES JERUSALEM (44:24 - 45:25)

CYRUS, THE LORD'S ANOINTED (44:24 - 45:6)

44:28 **That saith of Cyrus.** These passages are one of the main reasons many scholars promote the idea of two or three Isaiahs, with the later chapters being much later than the early ones. Simply put, they do not believe that Isaiah could call a future king by name and write in such detail about his activities. But that's exactly what Isaiah did by his prophetic gift and the Spirit of the Lord.

45:1 **Thus saith the Lord to his anointed, to Cyrus.** Cyrus conquered the Babylonians and freed the Jews to return to their homeland (which some of them did, as recorded in Ezra and Nehemiah) and rebuild their temple. Isaiah lived about 200 years before Cyrus. He could call Cyrus a 'messiah' because of this future role in freeing Israel from her captivity.

45:3 **which call thee by thy name.** Josephus wrote (*Antiquities*, 11:1) that this prophecy was known to Cyrus by reading Isaiah. Though not a man of the covenant, Cyrus was nevertheless a type of Christ, as these verses make clear, including calling him 'the anointed' (the messiah).

THE LORD'S POWER AND DOMINATION (45:7-13)

45:8 **let the skies pour down righteousness.** In the ancient understanding of the world, heaven sat above the earth, divided by the firmament. Between heaven and earth were 'windows' that by divine power could be opened to allow rain to come down—a symbol of God's love because it provided much needed rain. Sometimes the water could come up from inside the earth, as it did in Noah's flood (Genesis 7:11) Here the Lord calls for blessings to come forth from above and beneath and flooded the earth with righteousness and salvation.

45:11 **Ask me.** We are invited to seek knowledge from the Lord. See Matthew 7:7-8.

45:13 **he shall build my city.** Cyrus acted in the Lord's behalf, even if he didn't believe in YHWH, and sent people back to rebuild Jerusalem.

THE HEATHEN WILL ACKNOWLEDGE THE LORD (45:14-17)

45:17 **an everlasting salvation.** 'An eternal *Teshu'a*.' Related to the root *Yeshua*, which was the mortal name of Jesus of Nazareth in the language that he spoke.

THE LORD IS GOD OF THE WHOLE EARTH (45:18-25)

45:22 **Look unto me, and be ye saved.** 'Turn toward me, and you will be saved.' To repent is to turn around and face another direction. This call goes out not just to Israel but to "all the ends of the earth."

45:23 **every knee shall bow.** Paul quoted this in Romans 14:11.

45:25 **Israel be justified.** To be justified is to be declared clean, without sin. It is not to be sanctified or made holy, which is a changing of the inner

person. Both justification and sanctification are only achieved by the grace of God through the atonement of Jesus Christ.

BABYLON'S GODS FALL (46)

IDOLS HAVE NO POWER (46:1-7)

Chapters 46-47 repeat the themes of the earlier chapters with some poetic variation. In this section, men craft idols out of gold and silver, carry them around, then fall down and worship them. Yet these gods never answer the people.

46:1 **Bel/Nebo**. Bel is also called Ba'al, chief god of many pagan peoples in the area around Israel. Nebo is the Babylonian god, recognizable in names like **Nebuchadnezzar** and **Nabopolassar**. As they are carried away on carts by animals, their powerlessness is displayed, and in the end, they "themselves are gone into captivity" (46:2).

46:3 **borne by me from the belly**. The Lord compared his compassion for Israel to that of a mother who bares and cares for a child. But he goes beyond that and affirms that he will care for them even when they are old and gray-headed (46:4). As a baby he carried them; as old people, he carried them, and will continue to carry and deliver them.

46:10 **Declaring the end from the beginning**. Only the Lord can do this great thing of telling the end long before it arrives. Other gods worshipped in that day might have predicted things in the short term through their false prophets and observant followers, but only Jehovah can correctly declare the very end even before it is underway.

THE LORD ACCOMPLISHES HIS PURPOSE (46:8-13)

46:10 **Declaring the end from the beginning**. Ironically, Isaiah reminded us that God knows all things from the beginning to the end, yet that very attribute of God is what many modern scholars deny him in their analysis of the Biblical text.

God does know the end from the beginning. How does that knowledge give you strength to endure trials or face challenges?

BABYLON FALLS (47)

47:1 **sit on the ground**. In preparation for being carried away into slavery, the captives of Babylon are told to sit down, quickly grind some flour, remove their fancy clothing, and "pass over the rivers" or leave town.

47:6 **I was wroth with my people**. Babylon conquered Judah in the early sixth century, just after Lehi left the country and Jeremiah was rotting in a pit at the palace. They seemed to have total power over the Lord's covenant people. This verse explains that power—it was granted by the Lord because of their sins, and Babylon showed them no mercy.

47:7 **I shall be a lady forever**. Babylon was an ancient city in Isaiah's day, having survived many attacks and many changes of power in the Near East. A prophecy that Babylon would fall would be met by derision—it would not seem possible to someone of that day, especially to the Babylonians themselves.

47:9 **come to thee in a moment**. Isaiah told Babylon that she would be destroyed "in a moment" because she "trusted in [her] wickedness" (47:10).

47:11 **Desolation shall come upon thee suddenly**. The capture of Babylon by the Persians was a surprise and happened literally overnight.

47:13 **save thee from these things**. Isaiah challenged their astrologers and stargazers to save them from the pending destruction, but they cannot. In the end, "none shall save thee" (47:15).

Babylon is a symbol for the wickedness of the world. How can you come out of Babylon today (see D&C 133:14)?

APPENDIX

Isaiah, 2 Kings, and 2 Chronicles compared: the 'base' text is Isaiah, given in order; other verses are matched up but may not be in the same order as in the book of origin.

Isaiah	2 Kings	2 Chronicles
36:1 NOW it came to pass in the fourteenth year of king Hezekiah, <i>that</i> Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.	18:13 ¶ Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.	
	18:14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou putttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.	
	18:15 And Hezekiah gave <i>him</i> all the silver that was found in the house of the LORD, and in the treasures of the king's house.	
	18:16 At that time did Hezekiah cut off <i>the gold from</i> the doors of the temple of the LORD, and <i>from</i> the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.	
36:2 And the king of Assyria sent Rabshakeh from Lachish to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.	18:17 ¶ And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which <i>is</i> in the highway of the fuller's field.	32:9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he <i>himself laid siege</i> against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that <i>were</i> at Jerusalem, saying,
36:3 Then came forth unto him Eliakim, Hilkiyah's son, which was over the house, and Shebna the scribe, and Joah, Asaph's son, the recorder.	18:18 And when they had called to the king, there came out to them Eliakim the son of Hilkiyah, which <i>was</i> over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.	32:10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?
36:4 ¶ And Rabshakeh said unto	18:19 And Rab-shakeh said unto	32:11 Doth not Hezekiah

Isaiah	2 Kings	2 Chronicles
them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence <i>is</i> this wherein thou trustest?	them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence <i>is</i> this wherein thou trustest?	persuade you to give over yourselves to die by famine and by thirst, saying,...
36:5 I say, <i>sayest thou</i> , (but <i>they are but</i> vain words) <i>I have</i> counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?	18:20 Thou sayest, (but <i>they are but</i> vain words,) <i>I have</i> counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?	
36:6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so <i>is</i> Pharaoh king of Egypt to all that trust in him.	18:21 Now, behold, thou trustest upon the staff of this bruised reed, <i>even</i> upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so <i>is</i> Pharaoh king of Egypt unto all that trust on him.	
36:7 But if thou say to me, We trust in the LORD our God: <i>is it</i> not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?	18:22 But if ye say unto me, We trust in the LORD our God: <i>is not</i> that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?	... The LORD our God shall deliver us out of the hand of the king of Assyria? 32:12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?
36:8 Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.	18:23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.	
36:9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?	18:24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?	
36:10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.	18:25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.	
36:11 ¶ Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand <i>it</i> :	18:26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand <i>it</i> :	

Isaiah	2 Kings	2 Chronicles
and speak not to us in the Jews' language, in the ears of the people that <i>are</i> on the wall.	and talk not with us in the Jews' language in the ears of the people that <i>are</i> on the wall.	
36:12 ¶ But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? <i>hath he not sent me</i> to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?	18:27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? <i>hath he not sent me</i> to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you?	
36:13 Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.	18:28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:	
36:14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.	18:29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:	32:15 Now therefore let not Hezekiah deceive you,...
36:15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.	18:30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.	...nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?
36:16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make <i>an agreement</i> with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;	18:31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make <i>an agreement</i> with me by a present, and come out to me, and <i>then</i> eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:	
36:17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.	18:32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die:...	
36:18 <i>Beware</i> lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king	...and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. 18:33 Hath any of the gods of the	32:13 Know ye not what I and my fathers have done unto all the people of <i>other</i> lands? were the gods of the nations of those lands any ways able to deliver their

Isaiah	2 Kings	2 Chronicles
of Assyria?	nations delivered at all his land out of the hand of the king of Assyria?	lands out of mine hand?
36:19 Where <i>are</i> the gods of Hamath and Arphad? where <i>are</i> the gods of Sepharvaim? and have they delivered Samaria out of my hand?	18:34 Where <i>are</i> the gods of Hamath, and of Arpad? where <i>are</i> the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?	
36:20 Who <i>are they</i> among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?	18:35 Who <i>are</i> they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?	32:14 Who <i>was there</i> among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?
36:21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.	18:36 But the people held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.	
36:22 ¶ Then came Eliakim, the son of Hilkiah, that <i>was</i> over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with <i>their</i> clothes rent, and told him the words of Rabshakeh.	18:37 Then came Eliakim the son of Hilkiah, which <i>was</i> over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with <i>their</i> clothes rent, and told him the words of Rab-shakeh.	
		32:15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?
		32:16 And his servants spake yet <i>more</i> against the LORD God, and against his servant Hezekiah.
		32:17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of <i>other</i> lands have not delivered their people out of mine hand, so shall

Isaiah	2 Kings	2 Chronicles
		not the God of Hezekiah deliver his people out of mine hand.
37:1 AND it came to pass, when king Hezekiah heard <i>it</i> , that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.	19:1 AND it came to pass, when king Hezekiah heard <i>it</i> , that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.	
37:2 And he sent Eliakim, who <i>was</i> over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.	19:2 And he sent Eliakim, which <i>was</i> over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.	
37:3 And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and <i>there is</i> not strength to bring forth.	19:3 And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and <i>there is</i> not strength to bring forth.	32:20 And for this <i>cause</i> Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.
37:4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that is left.	19:4 It may be the LORD thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that are left.	
37:5 So the servants of king Hezekiah came to Isaiah.	19:5 So the servants of king Hezekiah came to Isaiah.	
37:6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.	19:6 ¶ And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.	
37:7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.	19:7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.	
37:8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed	19:8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed	

Isaiah	2 Kings	2 Chronicles
from Lachish.	from Lachish.	
37:9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard <i>it</i> , he sent messengers to Hezekiah, saying,	19:9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,	
37:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.	19:10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.	
37:11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?	19:11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?	
37:12 Have the gods of the nations delivered them which my fathers have destroyed, <i>as</i> Gozan, and Haran, and Rezeph, and the children of Eden which <i>were</i> in Telassar?	19:12 Have the gods of the nations delivered them which my fathers have destroyed; <i>as</i> Gozan, and Haran, and Rezeph, and the children of Eden which <i>were</i> in Thelasar?	
37:13 Where <i>is</i> the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?	19:13 Where <i>is</i> the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?	
14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.	19:14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.	
37:15 And Hezekiah prayed unto the LORD, saying,	19:15 And Hezekiah prayed before the LORD, and said,...	
37:16 O LORD of hosts, God of Israel, that dwellest <i>between</i> the cherubims, thou <i>art</i> the God, <i>even</i> thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.	... O LORD God of Israel, which dwellest <i>between</i> the cherubims, thou art the God, <i>even</i> thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.	
37:17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which	19:6 LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent	

Isaiah	2 Kings	2 Chronicles
hath sent to reproach the living God.	him to reproach the living God.	
37:18 Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,	19:17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,	
37:19 And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.	19:18 And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.	
37:20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD, <i>even</i> thou only.	19:19 Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD God, <i>even</i> thou only.	
37:21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:	19:20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, <i>That</i> which thou hast prayed to me against Sennacherib king of Assyria I have heard.	
37:22 This <i>is</i> the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.	19:21 This <i>is</i> the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.	
37:23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy One of Israel.	19:22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy <i>One</i> of Israel.	
37:24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, <i>and</i> the choice fir trees thereof: and I will enter into the height of his border, <i>and</i> the forest of his Carmel.	19:23 By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, <i>and</i> the choice fir trees thereof: and I will enter into the lodgings of his borders, <i>and into</i> the forest of his Carmel.	

Isaiah	2 Kings	2 Chronicles
37:25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places.	19:24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.	
37:26 Hast thou not heard long ago, <i>how</i> I have done it; <i>and</i> of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities <i>into</i> ruinous heaps.	19:25 Hast thou not heard long ago <i>how</i> I have done it, <i>and</i> of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities <i>into</i> ruinous heaps.	
37:27 Therefore their inhabitants <i>were</i> of small power, they were dismayed and confounded: they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as</i> <i>corn</i> blasted before it be grown up.	19:26 Therefore their inhabitants <i>were</i> of small power, they were dismayed and confounded; they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as</i> <i>corn</i> blasted before it be grown up.	
37:28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.	19:27 But I know thy abode, and thy going out, and thy coming in, and thy rage against me.	
37:29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.	19:28 Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.	
37:30 And this <i>shall be</i> a sign unto thee, Ye shall eat <i>this</i> year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.	19:29 And this <i>shall be</i> a sign unto thee, Ye shall eat <i>this</i> year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.	
37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:	19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.	
37:32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.	19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD <i>of</i> <i>hosts</i> shall do this.	
37:33 Therefore thus saith the	19:32 Therefore thus saith the	

Isaiah	2 Kings	2 Chronicles
LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.	LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.	
37:34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.	19:33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.	
37:35 For I will defend this city to save it for mine own sake, and for my servant David's sake.	19:34 For I will defend this city, to save it, for mine own sake, and for my servant David's sake.	
37:36 Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.	19:35 ¶ And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.	32:21 ¶ And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria....
37:37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.	19:36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.	...So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.
		32:22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all <i>other</i> , and guided them on every side.
		32:23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.
37:38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esar-haddon his son reigned in his stead.	19:37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.	
38:1 IN those days was Hezekiah	20:1 IN those days was Hezekiah	32:24 ¶ In those days Hezekiah

Isaiah	2 Kings	2 Chronicles
sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live.	sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.	was sick to the death,...
38:2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,	20:2 Then he turned his face to the wall, and prayed unto the LORD, saying,	...and prayed unto the LORD:...
38:3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done <i>that which is</i> good in thy sight. And Hezekiah wept sore.	20:3 I beseech thee, O LORD, remember now how I have walked before thee in truth and with a perfect heart, and have done <i>that which is</i> good in thy sight. And Hezekiah wept sore.	
38:4 ¶ Then came the word of the LORD to Isaiah, saying,	20:4 And it came to pass, afore Isaiah was gone out into the middle court, that the word of the LORD came to him, saying,	
38:5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.	20:5 Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. 20:6 And I will add unto thy days fifteen years;...	
38:6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.	...and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.	
	20:8 ¶ And Hezekiah said unto Isaiah, What <i>shall be</i> the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day?	...and he spake unto him, and he gave him a sign.
38:7 And this <i>shall be</i> a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;	20:9 And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken:...	
	...shall the shadow go forward ten degrees, or go back ten degrees? 20:10 And Hezekiah answered, It	

Isaiah	2 Kings	2 Chronicles
	is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.	
38:8 Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.	20:11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.	32:25 But Hezekiah rendered not again according to the benefit <i>done</i> unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.
38:9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:		32:26 Notwithstanding Hezekiah humbled himself for the pride of his heart, <i>both</i> he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.
38:10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.		
38:11 I said, I shall not see the LORD, <i>even</i> the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.		
38:12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day <i>even</i> to night wilt thou make an end of me.		
38:13 I reckoned till morning, <i>that</i> , as a lion, so will he break all my bones: from day <i>even</i> to night wilt thou make an end of me.		
38:14 Like a crane <i>or</i> a swallow, so did I chatter: I did mourn as a dove: mine eyes fail <i>with looking</i> upward: O LORD, I am oppressed; undertake for me.		
38:15 What shall I say? he hath both spoken unto me, and himself hath done <i>it</i> : I shall go softly all my years in the bitterness of my soul.		

Isaiah	2 Kings	2 Chronicles
38:16 O Lord, by these <i>things men</i> live, and in all these <i>things is</i> the life of my spirit: so wilt thou recover me, and make me to live.		
38:17 Behold, for peace I had great bitterness: but thou hast in love to my soul <i>delivered it</i> from the pit of corruption: for thou hast cast all my sins behind thy back.		
38:18 For the grave cannot praise thee, death can <i>not</i> celebrate thee: they that go down into the pit cannot hope for thy truth.		
38:19 The living, the living, he shall praise thee, as I <i>do</i> this day: the father to the children shall make known thy truth.		
38:20 The LORD <i>was ready</i> to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.		
38:21 For Isaiah had said, Let them take a lump of figs, and lay <i>it</i> for a plaister upon the boil, and he shall recover.	20:7 And Isaiah said, Take a lump of figs. And they took and laid <i>it</i> on the boil, and he recovered.	
38:22 Hezekiah also had said, What <i>is</i> the sign that I shall go up to the house of the LORD?		
		32:27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;
		32:28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.
		32:29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.
39:1 AT that time Merodach-	20:12 ¶ At that time Berodach-	32:31 ¶ Howbeit in <i>the business</i>

Isaiah	2 Kings	2 Chronicles
baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.	baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick.	<i>of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.</i>
39:2 And Hezekiah was glad of them, and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.	20:13 And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and <i>all</i> the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.	
39:3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, <i>even</i> from Babylon.	20:14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, <i>even</i> from Babylon.	
39:4 Then said he, What have they seen in thine house? And Hezekiah answered, All that <i>is</i> in mine house have they seen: there is nothing among my treasures that I have not shewed them.	20:15 And he said, What have they seen in thine house? And Hezekiah answered, All <i>the things that are</i> in mine house have they seen: there is nothing among my treasures that I have not shewed them.	
39:5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:	20:16 And Isaiah said unto Hezekiah, Hear the word of the LORD.	
39:6 Behold, the days come, that all that <i>is</i> in thine house, and <i>that</i> which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.	20:17 Behold, the days come, that all that <i>is</i> in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.	
39:7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.	20:18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.	
39:8 Then said Hezekiah to	20:19 Then said Hezekiah unto	

Isaiah	2 Kings	2 Chronicles
Isaiah, Good <i>is</i> the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.	Isaiah, Good <i>is</i> the word of the LORD which thou hast spoken. And he said, <i>Is it not good</i> , if peace and truth be in my days?	

WORKS CONSULTED

- Abegg, Martin, Jr., Flint, Peter, and Ulrich, Eugene, *The Dead Sea Scrolls Bible* (Harper Collins, 1999). (DSSB)
- Brown, Francis, Driver, S. R., and Briggs, Charles A., *The Brown-Driver-Briggs Hebrew and English Lexicon* (Hendrickson, 2001). (BDB)
- Fishbane, Michael, ed., *The Jewish Study Bible* (Oxford University Press, 2004) (JPS for Jewish Publication Society).
- Harris, R. Laird, Archer, Gleason L., and Waltke, Bruce K., *Theological Wordbook of the Old Testament* (Moody Bible Institute, 1980) (TWOT).
- Holzappel, Richard Neitzel, Pike, Dana M., and Seely, David Rolph, *Jehovah and the World of the Old Testament* (Deseret Book, 2009).
- Jackson, Kent P., *Studies in Scripture, Vol. 4: 1 Kings to Malachi* (Deseret Book, 1993).
- Keil, C. F. and Delitzsch, F., *Commentary on the Old Testament* (Hendrickson, 2001).
- Ludlow, Victor L., *Isaiah: Prophet, Seer, and Poet* (Deseret Book, 1982)
- MacArthur, John, *The MacArthur Bible Commentary* (Nelson, 2005).
- Old Testament Student Manual*, 2 vols. (Student Manual).
- Parry, Donald W., *Harmonizing Isaiah* (FARMS, 2001).
- Parry, Donald W., Parry, Jay A., Peterson, Tina M., *Understanding Isaiah* (Deseret Book, 1998).
- Rasmussen, Ellis, *A Latter-day Saint Commentary on the Old Testament* (Deseret Book, 1993).
- Walton, John H., ed., *Zondervan Illustrated Bible Backgrounds Commentary*, 5 vols. (Zondervan, 2009) (Zondervan).
- Wayment, Thomas A., *The Complete Joseph Smith Translation of the Old Testament* (Deseret Book, 2009).